

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers"* (MICAH 5: 12).

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## UTAH PIONEERS AND THE INDIANS.

BY LEVI EDGAR YOUNG.

THE policy of the early settlers of Utah towards the Indians parallels that of William Penn and the Quakers. Not since the early days of Pennsylvania have the Indians been treated with greater consideration than that given them by the Utah pioneers. There were some few battles with them, it is true, but as a rule, the dealings between them and the whites were peaceable. Brigham Young's policy that it is "better to feed the Indians than to fight them" was carried out as far as possible, although at times it was difficult to impress upon the natives of the mountains and plains that the pioneers wished them no harm. For the first few years, while Utah was being settled, Indians came constantly to the forts to secure gifts of food and clothing; and whatever could be given them was given. But food was scarce in the Mormon towns and it was not possible to respond always to the wants of the redmen.

Chief Washakie of the Shoshones once told the United States Indian Commissioner that the Mormon colonizers of the mountains were to share forever the lands of the happy hunting grounds in days to come. "For," said he, "they are feeding us, instead of fighting us."

Notwithstanding the fact that the early settlers to Utah were peaceable and friendly to the Indians, trouble arose. One great chief of the Utes, Walker, waged war for two years upon the whites in Utah, San Pete, Juab, Millard and Sevier counties. Years before the whites came to Utah, the Ute Indians had declared that the whites should never settle in the mountains and take from them their homes and hunting grounds. There were, however, some influential chiefs, who wished to make peace with the emigrants to the West, for they well knew that they carried tobacco, bacon, and flour. As early as 1845, Spanish slave traders

came among the Utes and Bannocks of Idaho, and carried away a great many Indian children, to make slaves of them among the colonies in New Mexico and Texas. The condemnation of this traffic in 1853 by Brigham Young, resulted in angering the Indians against the settlers.

On the breaking out of the Walker war in the south of the Territory, a large number of towns, including Payson, were deserted, and some of them were completely destroyed. Spring City in San Pete County was destroyed one night by a band of Indians, who set fire to cabins, barns, and hay-stacks, and drove off the cattle, pigs and sheep and killed all the poultry. Manti became the center of operations for the whites, and to this city and Mount Pleasant the settlers flocked for protection. The people experienced a great deal of suffering. In 1854, Governor Young made peace with the Utes and personally conducted a company of whites to the camps of the Indians, where peace was made. They were given presents, and were assured that the whites had nothing but good will for them, should they smoke the pipe of peace. In the following year, Sanpete Valley was transferred by formal treaty to Governor Young and the people. The inventory contained in the transfer and the value set upon what is now one of the richest valleys of the state, for it is the granary that Brigham Young wished to make it, is striking, viewed in the light of the present value of the county. The following is a copy of the transfer of Sanpete County to Brigham Young by Chief Arropine:

“Be it known by these presents, that I, Siegnerouch (Arropine) of Manti City, in the county of Sanpete, and territory of Utah, for and in consideration of the good will which I have to the Church of Jesus Christ of Latter-day Saints, give and convey to Brigham Young, trustee-in-trust for said Church, his successors in office, all my claim and ownership to the following described property, to wit: The portion of land and country known as Sanpete county, together with all material and timber on the same, valued \$155,000; horses, valued \$500; four cows, \$120; one bull, \$40; farming tools valued at \$10; in all valued \$156,675, together with all rights, privileges, and appurtenances thereunto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property, and will warrant and forever defend the same unto the said trustee-in-trust, his successors in office and assigns, etc.

“SIEGNEROUCH (ARROPINE).

“His X Mark.

“Witnessed: George Snow, R. Wilson Glenn, John Patten.”

To give an idea as to how the Ute Indians maintained their religious convictions in their dealings with the whites and their daily lives, we have but to recite the life of Kanosh, the peace chief of the Utes. Kanosh was one of the most noble Indians that ever lived. Reared in the mountains and having for a mother an intelligent squaw, he dwelt ever with nature. He grew to have a

solitary contemplative disposition and spent his boy-days among the trees, roaming over the sage brush deserts, and chasing the rabbit and the wolf. To him Mount Nebo, white with everlasting snow, was the wickiup of the Great Spirit, and in its sublimity its topmost point reached into the worlds above.

Kanosh learned to speak good English for an Indian. William Black, one of the pioneers of the Sevier and San Pete valleys, was a lifelong friend of this chief. It was Mr. Black who more than once made peace with the Utes in the early fifties, and when the Utes, under Chief Walker, waged war against the white settlers in San Pete valley and along the Sevier river, Kanosh worked hard to stop the conflict, and sent his scouts to Governor Young asking that peace might be made with his people. The Governor responded by sending William Black to treat with Walker, and after many months of work the Indians were finally prevailed upon to lay down their arms and to take up land and cultivate it. Many of the whites had been killed and fields of grain destroyed.

One day in the spring of 1855, a messenger from the camp of Kanosh on the Sevier river, rode into the barnyard of William Black and announced that a meeting would be held at the Indian camp further up the river, and he, Black, was invited to be present to listen to Chief Kanosh advise his warriors as to what their future course should be in regard to the whites.

Mr. Black responded. In a few days the Indians gathered on the banks of the Sevier, and took their places round a large cedar tree. The men and women had their faces painted, and the men had their hair braided and tied with buckskin strings. They wore buckskin leggins and had blankets of variegated colors. The women were poorly clad. They had many horses among them. The men were well armed with rifles and tomahawks.

The meeting was called to order, and Kanosh stepped into the center of the circle and spoke in the Ute language. The following is a free translation of the speech, made immediately afterward by Mr. Black:

“Sons of the Great Spirit, I beseech you to listen to me this day in the name of the Great One, who gave us the mountains and the rivers, the woods and the game. Long ages ago, our fathers lived happily upon the earth, for God had caused the berries and the fruits to grow, and the corn and the squash. Then came the deer and the buffalo, and the chiefs of the nations went and hunted them far and wide, and their wickiups were hung in the snow months with venison and buffalo meat. The fire turned the corn into bread and all were happy. They had much to eat, and all lay in their wickiups at night and slept because they knew only the law of peace. When the snow fell and the rains made the earth wet, there was no sorrow, neither was there suffering. The beaver made their dams in the rivers and the wolf made his



lair in the woods. There were many animals, and all Indians had clothes of the rich hides of the beaver and the wolf. And the Great Spirit gave us happy hunting grounds and in each wickiup, around the fire, our fathers danced and smoked the pipe of peace with the neighboring tribes.

"But times changed. The children of our fathers forgot the Great Spirit, and in their plenty they began to oppress the weak ones, and there were wars and bloodshed. Food became scarcer and they began to fight. They put on the war paint and sharpened their tomahawks and poisoned their arrows. The light of the Great Spirit was taken away, and instead of their remaining children of the Sun, they became children of the Night. Then we came, inheriting the thoughts and love for blood which our fathers had. When the whites came here, sent as they were by their big chief who lives on the shores of the sea, we fought them, for said we, 'They take our lands.'

"Sons of the Spirit: The deer and the buffalo have left the streams, the wolf and the beaver are friendly no more, and the sands of the earth give us berries no longer. The sage and the bitter roots grow in the place of the corn and squash, and we have left our wickiups and roamed to the far parts of the old hunting grounds, but have found sorrow and war instead of happiness and peace.

"Some moons ago, these whites came to us. We fought them, but instead of war, they brought us the pipe of peace. They gave us food, and taught us the love of the Great Spirit. They are now the children of the Light, and not we. They took our lands, it is true. But where we let the sage and the wild brush grow, they made the sands bring forth corn and the berries of our fathers. Their God came to them, because they made the earth clean for Him, and their lands are now like the yellow of the sky. We should thank our God for the whites, and we should try like them to become loved of the spirit of peace, and grow again to be children of the Sun, children of the Light. Our white brothers show us how to sow and to gather the good foods of the earth. They have good wickiups, and in those wickiups they sing and pray, and their God hears them. They are happy and we are in sorrow because we fight, and learn not to love.

"We must learn to walk in humility, and clean our hearts. Our words must not be crooked, and we must love peace and not war. Our hearts must be one heart, and we must dwell together in the singleness of love. Then shall we prosper, and the great One above will send to us the happy hunting grounds and fields of our fathers. The streams shall abound in fish, and in the forests the deer and the birds will be many, and we shall live in our wigwams filled with the joy and peace of the Great Spirit. Our hearts will be clean, our arrows will be red with the blood of the white no more, and all shall dwell together as children of the Light."

So Kanosh spoke to his people, and in a few weeks the whites of the Sevier river were assured that the Utes would welcome them to their lands, and help bring for them the reign of peace.

The colonists of Utah were constantly admonished by Governor Young to try to understand the Indian nature, and to deal with him honestly and righteously. Said he:

"Any man who cheats an Indian should be dealt with more severely than for cheating a white man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from childhood that there is no harm in it; but on the contrary, that it is a brave act. Not so with the white man. He has been taught from infancy not to steal or kill, save in self-defense. Walker will not kill a white man, nor go on a stealing trip to California, until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in the war on the southern settlements is because he could get no answer from his God. You, brethren, must lay aside your angry feelings towards them, and cease wishing to kill them" (From address delivered in October, 1853).

Another remarkable statement concerning the redmen is that given by Governor Young in 1856, when he said:

"Let the millions of acres of land now lying waste be given to the Indians for cultivation and use. Let the poor Indians be taught the arts of civilization, and to draw their sustenance from the ample and sure resources of mother earth, and to follow the peaceful avocations of the tiller of the soil, raising grain and stock for subsistence, instead of pursuing the uncertain chances of war and game for a livelihood. I have often said, and I say it now, let them be surrounded by a peaceful and friendly influence and a humane and benevolent policy. Thus will they be redeemed from their low estate, and advanced in the scale of civilization and intellectual existence."

Like the old Jesuit fathers and the Quakers who came from America to teach the Indians and to deal with them in all justice and Christian love, so the Pioneers of Utah looked upon the native red men with consideration, and with that respect which gave them to understand that they and not the whites were the original owners of the soil. Like the Quakers, too, the Utah pioneers attempted to lead the Indians to the arts of civilization. The Indian was given bread and blankets, he was treated with equity and justice; this square dealing was reciprocated by the Indians. Brigham Young was the William Penn of the West.

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CHARACTER must stand behind, and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.

## LAST WORDS.

THE last words of dying men possess an interest which is far beyond that merited by their significance. Webster's "I still live!" has been more frequently quoted than any sentence from his eloquent speeches. A court of justice will receive as evidence the last words of one who knows that he is dying. Do not these and similar facts suggest that we all instinctively believe that death, when close at hand, stimulates to insight and truthfulness? Read from this point of view these words of the dying great, published in a Boston paper, are significant.

Dr. Johnson, passing away calmly after a tumult of uneasiness and fear, said to one who stood close beside his bed, "God bless you, my dear!"

The celebrated Dr. Adams, rector of the high school of Edinburgh, in some moments of delirium preceding his death whispered, "It is growing dark, boys"; stretching forth his hand, "you may go!"

Queen Elizabeth of England, lying on her royal couch, was heard to moan out the heartrending words, as she closed her eyes forever, "All my possessions for one moment of time!" But the noble Wesley simply exclaimed, in calmness of spirit, "The best of all is, God is with us."

Poor Robert Burns, out of his head when he drew his last breath, cried, "Oh, don't let the awkward squad fire over me!"

How curious, indeed, that Lord Thurlow should have cried out, as he passed away, "I'm shot if I don't believe I'm dying!"

"*Ah! mes enfants*, you cannot cry as much for me as I have made you laugh in my time!" So said the brilliant wit of France, Scarron, as he lay dying that hour with hosts of weeping friends around him.

It was a Christian philosopher, John Locke, who exclaimed with his latest breath that solemn day, "Oh, the depth of the riches of the goodness and knowledge of God!"

How strange to think that the great Mirabeau, after a life of such wild discord, should have cried out frantically, as he lay waiting for the last change, "Music! Let me die to the sound of delicious music!"

Washington, with the smile of a saint, looked up into the face of his weeping wife for the last time, as she bent over him at Mount Vernon that dismal day, and calmly said, as he crossed his arms above his noble heart, "It is well."

And the last words of Luther's friend, Melancthon, are wonderfully striking, it seems to me. The former asked him that hour if he desired anything. "No, Luther; no! Nothing, nothing but heaven!" he answered, and died with a smile upon his face.

The ruling passion may be said to have been still strong with



Chesterfield when he passed away, for the last words he uttered were, "Give Daytolles a chair!"

Did poor Cowper say anything before he died—he who had always dreaded even the thought of dying? Why it is said he sank to rest as peacefully as a little child.

Hobbes, the deistic philosopher, said just before he gasped his last breath, "I am taking a fearful leap in the dark;" but the sweet Herbert said, "Now, Lord, receive my soul!"

The deaf Beethoven, whose whole soul had been full of glorious harmony throughout his life, cried out at last, "Now I shall hear!"

The sun was shining very brightly in the room where the great Humboldt lay dying, and he said, as he watched the beautiful rays, "How grand the sunlight! It seems to beckon earth to heaven."

John Adams and Thomas Jefferson died the same day, but one said with his last breath, "Independence forever!" and the other, "I resign my soul to God—and my daughter to my country."

Sir Thomas More said to an attendant, as he ascended the scaffold on the day of his execution, "I pray you see me safe up, and for my coming down let me shift for myself."

Beautiful Anne Boleyn, just before she knelt down to lay her head on the block, clasped her neck with her hand and said, "It is small, very small, indeed!"

What could have possessed Franklin to say to his friends on his deathbed, "A dying man does nothing well?"

What a strange question for Cardinal Beaufort (or any other man) to ask at the last moment of life, "What! is there no bribing death?"

Scott said, even when death was creeping very near, "I feel as if I were to be myself again."

And Hood, tired out, whispered only the words, "Dying, dying!"

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OUR COMPANION AND FRIEND.—When Alexander the Great marched through Persia, he found his way stopped by snow and ice. His men, tired out with long, weary marching, were discouraged, and would have given up. The King, perceiving this, dismounted from his horse, and taking a pickaxe, made his way through the snow and ice, in the midst of them all. They were ashamed; and first his friends, then the officers of the army, and lastly the soldiers, followed him, and thus the way was opened. It is because our heavenly Father says, "Come, follow me," and not simply "go," that His teachings are so all-compelling. He bids us tread the path which leads to Zion, but He accompanies us every step of the way, to cheer and hearten, should we become discouraged or depressed.—FREDERICK J. BARBOUR.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, OCTOBER 30, 1919.

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## EDITORIAL.

### SPIRITUALISM.

“THE Church Congress, debating spiritualism, and the Archbishop of Canterbury, promising an inquiry into its pretensions by bishops, were on dangerous ground. Human longing for continuity of existence beyond the grave, for communion with the dead, and for piercing through phenomena into reality is perennial. The Christian religion offers a satisfaction of its own to these cravings. But it rests its proud claim not on a utilitarian adaptation to the needs of the human heart, but on revealed truth. It is derogatory to Christian theology, and a weak tribute to the pretensions of mediums, that the vogue of spiritualism should have been discussed from a competitive standpoint. Nor, unless it be admitted that the claims of the Church and of spiritualism are of the same order, do bishops form a suitable court of inquiry. We do not think that any special court of inquiry is necessary. We have no wish to burn Sir Oliver Lodge and Sir Arthur Conan Doyle, lest they beguile the weak by substituting asseveration for evidence. They proclaim the existence of people with two powers, the power of raising spirits and the power of foretelling the future. We cannot go far enough back in history to find a period in which these claims were not made, believed in by many foolish and a few who passed as wise, or supported by a cloud of witnesses. In fact, despite what was said at the Church Congress, the real fact is that the farther back we go the more general the belief and the more assured the evidence in support of it. The spirits raised by contemporary methods are no more impressive, give no more illuminating glimpses of the supernatural world or more certain predictions of the future, than those raised by primitive or medieval rites. Moreover, notwithstanding the apparent opinion of Mr. Bankes, we think it probable that, while there were many fraudulent witches, there were plenty who honestly believed that they had sold their souls to the devil and had been paid the price. What is new is the theory that there is a new method, the method known as spiritualism, dating from Swedenborg, as Canon Edmund McClure reminded his audience. We are disposed to think the spiritualistic theory logically inferior to that of inspiration by the devil, especially in the matter of telling fortunes or predicting the future. If evidence be ever available that a medium can, with fair regularity, beat a good racing tipster or advise us beforehand of one or two important and apparently



improbable events, we shall be ready to consider a grave metaphysical opinion on the probable source of the information. In the meantime, on the matter of evidence as to alleged phenomena, we should have little confidence in the judgment of bishops, and should prefer that of conjurers with regard to fraud, of pathologists with regard to the 'sub-conscious self,' and that of average men with regard to telepathy."

The above editorial of the London *Times*, is perhaps as expressive of the incredulity of the practical world concerning the manifestations of spirits from the unseen world, and of the uninspired judgment thereon of the churches, as anything yet published upon this subject, just now engaging so much attention of the public.

The *Times* writer makes no discrimination between the varied spiritual appearances of good and evil of the long past periods, which, as a whole, he accredits as equal, if not superior to the spirit manifestations of modern times. He rightly assumes that the satisfaction of religion is in the revealed truth, but falls into error in supposing all spiritualistic phenomena was in olden times of the devil. He regards the theory of demoniac origin as superior to that of the present spiritualism, especially as applied to the telling of fortunes or predicting the future. He doubts if a medium of the modern method is as reliable as a good racing tipster in foretelling the winner at a horse race. He thinks that for the church congress even to debate the subject of spiritualism was getting on dangerous ground; that it is derogatory to the Christian theology to even discuss the present vogue of spiritualism from a competitive standpoint.

The promise of the Archbishop of Canterbury to appoint a committee of bishops to inquire into the pretensions of the spiritualists evokes severe criticism; saying that a court of bishops would be most unsuitable for such an inquiry unless it is admitted at the start that the claims of the church, to spiritual enlightenment, stands on the same basis as spiritualism. Such a court inferentially would be biased and should have no alternative in its decisions than to find Sir Oliver Lodge and Sir Arthur Conan Doyle guilty of witchcraft and sacrilege, fit subjects to be burned at the stake, which frightful penalty he thinks the people have no desire to see inflicted at this time.

The claim of the modern spiritualists to the possession of power to raise the spirits and to foretell the future, this writer says, is not a new assumption, nor are the mediums and methods now employed better than those of ancient and medieval times. He makes his comparison with the soothsayers and witches; but not a word as to the angels of God, through whose ministry, revealed truth came from heaven. Would it be presumptuous for discerning writers upon this theme to ask from the Archbishop of Canterbury, or from the eminent spiritualists, whose claims are

under scrutiny, that they bring to light in the present day a revelation from God, either by the visitation of an angel sent from His presence, or by vision, or by inspiration of the Holy Ghost; a sure word of prophecy as to the future, and an assurance, that it will not need a court of bishops to pass upon, concerning our spirit life? Would the world not welcome such a revelation? Is it not needed?

Should this demand be embarrassing and there be failure of response from these personages, perhaps investigators would find satisfaction in the review of a well known claim to such a revelation, that has been in the world now for nearly a hundred years, and has stood the severest tests of its credibility and truth.

Joseph Smith, the Mormon prophet, gave to the world an unqualified assurance of communications between this world and the world of spirits; a sure word of prophecy as to future events, which has been and is being fulfilled to the letter. His revelations were not in the dark, neither was there uncertainty as to their meaning; they were not conjured up by mediums in a trance, speaking mysteriously to satisfy a morbid craving for the supernatural; his predictions of the future related to the great epochal events of the period, affecting all mankind, and were not tips on races.

They are before the world to-day. If the dignitaries of the English church will give heed to them, they will be able to value all spiritual phenomena at their real worth. We commend them to the court of bishops when it takes up the proposed inquiry of spiritualism, with confidence that they will find in them solutions of the problems raised by the spiritualists, and reasons for the lack of inspiration and the prophetic power in their own ministry.

J. F. W.

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### HOW I BECAME CONVERTED.

IN the early part of the year 1913, the residents of Ipswich suddenly awakened to the fact that Mormons were in their midst. Yes, Mormons! Horrible people that went about preaching a religion as a cloak to cover their evil character—so the people were informed—despite the fact that for the ten years previous to this time, these “terrible” people had held meetings regularly in one hall; not to speak of the many preceding years in which elders had been here. No, this did not signify at all; therefore, the hue and cry went forward and mothers were suddenly afraid for the welfare of their daughters.

The outcome of this “great awakening” resulted in the Mormons having to seek a new hall, in which they, a small congregation, could hold their meetings; of this I learned later, for it was during these days that I first became acquainted with the elders. They had rented a hall from a lady friend of mine, who informed me that she was letting her hall to some people with “peculiar ideas”

upon religion; but, she added, whatever their ideas are, the men themselves seem "perfect gentlemen." We had several conversations about them, and eventually the Sunday came for the meetings to be held in the new hall.

I was getting extremely curious, for here was something puzzling. Could these men be really what they were represented to be, as altogether evil? If so, why did they persist in distributing literature of a biblical nature and in preaching religion? I presently found myself getting interested in this "horrible people."

At this time I was a regular attendant at a Baptist chapel, and had seen many enter the waters of baptism; but somehow, I had no desire to become one of the members of that society.

As I was on my way home from chapel one Sunday evening, I had to push my way through a thick crowd of people, which I learned were waiting to see the Mormons come out of their hall, for this was their first Sunday in the new hall. The meeting had been broken up violently, and four of the foremost offenders were taken into court, only to be dismissed, however, with no punishment, as no legal offence was proved against them.

The following Sundays, crowds still collected—anti-Mormon meetings were held in the streets, and much correspondence was published in the local evening paper, some of which would not bear the least investigation, being evidently written by people that knew nothing about what they wrote.

On one of these Sundays, as I stood listening to an anti-Mormon preaching against the elders, I resolved that the following Sunday I would visit the Mormon meeting myself; for here was something that called for honest investigation according to my idea.

I can never forget that first meeting. Six elders were in attendance. The hymns that were sung, and the words spoken by the elders sunk deep into my memory. I left that hall feeling more puzzled than ever, although fully convinced upon one thing, and that was, that the Mormon elders were not what they had been represented to me to be. The following Sunday found me again at the Mormon meeting, for I felt that I must proceed further with my investigation. This resulted eventually in my giving up the Baptist chapel altogether, much to the disgust of friends and relatives.

As time went on I got acquainted with the saints and was invited to their homes, where I occasionally met the elders, and gradually learnt the truth of Mormonism, its origin and history; of the life and death of the Prophet Joseph Smith, and also of the great sacrifices made by the elders in coming out into the world to preach the restoration of this glorious gospel of Jesus Christ. It all appealed to my heart and reason. After eighteen months' study I proved Mormonism to be true. Yes, true; and all the false things that I had been told fell to the ground before it; they



would not bear investigation, while Mormonism would, for I had proved it.

I knew of a certainty that Joseph Smith was the great latter-day prophet raised up in this last dispensation. I, therefore, applied for baptism, knowing that if I was accepted and entered into this Church, that baptism would be performed by one holding the authority to perform that ordinance, in the name of our Redeemer, and in the manner in which He, himself, was baptized.

To my readers, I would add, if there are investigators among you, do not procrastinate the day of your baptism too long, if you are satisfied within yourselves that Mormonism is true. For my testimony to all is, that after baptism you will receive the gift of the Holy Ghost. This will help you, guiding and sustaining you through persecution and troubles, bringing with it that peace to your soul which "passeth all understanding," at the same time helping you to obtain increased knowledge of the great latter-day work. Therefore, in conclusion, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith" (James 1: 5-6).

Ipswich,

FLORENCE L. SPALL.

### MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference convened on Sunday, October 19th, 1919. There were in attendance: President George Albert Smith, of the European mission; Elder Lon J. Haddock, of Liverpool; and President Walter Roberts, who presided.

The morning session: Invocation by President Walter Roberts. The Sacrament gem was led by Sarah Diggle, and was administered by Elders Thomas Kirkham and G. L. Jackson, assisted by Brothers Arthur Wiseman and William Jackson. Concert recitation was led by Joseph Diggle. A short discourse on the loaves and fishes was given by Hilda Howarth. Lilian Jackson discoursed on the first principles. A recitation was given by Marion Baron.

Elder Haddock commented upon the spirit that is always manifest in the gatherings of the Latter-day Saints. We are all the children of our heavenly Father, to whom He has sent the everlasting truth; the greatest thing that has ever been given since the world was set in motion. It does not only apply to the Church of Jesus Christ, but to everything in life. The speaker said we may not understand why things exist, but we have to learn line upon line, precept upon precept, if we would become qualified for everlasting life.

The children of the Manchester branch then sang a song.

Benediction by Brother Harold Newton.

The afternoon session: Invocation by Elder Thomas Kirkham.

President Roberts presented the Church authorities, all being unanimously sustained.

Flossie Baker rendered a pianoforte solo.

President Smith was grateful to be present in the worshipping of our heavenly Father. Said he had been privileged to assemble with the saints in many, many places; in almost all of the states of the American Union, in Mexico, Canada and Europe, and the same kind, sweet spirit prevails in all the meetings of the Latter-day Saints, wherever they may be. There are men and women, said the speaker, who, if they but heard the gospel, would welcome and rejoice in the opportunity to be identified with the Church of Jesus Christ. There are others who oppose it, because it is an unpopular doctrine, and so do not want to have anything to do with it. There will always be opposition to us, and it will come from those who believe that we are not what we ought to be. The adversary has been able to blind mankind. In the meridian of time God sent His Only Begotten Son into the world, to minister unto the children of men. The same spirit that opposes us sought to destroy Him, and succeeded in poisoning the minds of the people, until He was put to death; also His disciples met their death for the same cause, sealing their testimonies with their life's blood. This spirit prevails in the world to-day. Persecution causes us to draw nearer to our heavenly Father. Our mission is to prepare the people for life that is to come, teaching them the purpose of their creation, and we must call all men to repentance.

President and Sister Roberts rendered the duet, "Love divine."

Elder Haddock was the next speaker. He asked if Peter or Paul or John the Revelator were to come, what would be their message? Would it not be a call to repentance, for the kingdom of God is nigh? The Scriptures are replete with passages dealing with repentance; of the Lord calling His children to repentance. The churches to-day are teaching the fallacious doctrine that all that is necessary is to believe. They claim that the heavens are as sealed brass over us. Now we can understand why nations are at war, why neighbor is rising against neighbor, and why there is so much destruction in the world. It is a world without revelation. The mission of the Lord Jesus Christ, however, has not failed. He was sent of God to be the Savior of the world, to open the way by which mankind could be saved. This is the work of our Father, and it is the work that will save the world. He has established its nucleus in the valleys of the mountains. The speaker hoped that the Lord would bless us, to be true to that which we have received, that we may escape the troubles that are coming upon this land, for peace cannot be established until men acknowledge the principles of peace.

The evening session: Invocation by Brother Boreham.

President Roberts was the first speaker. He said that the Latter-day Saints claim to have the whole truth; and we have a great work before us if we would live up to the whole truth. It is the only gospel plan that will save and exalt mankind in the presence of our Heavenly Father. The speaker referred to several Biblical quotations, where the children of God have brought down the displeasure of our Father upon them, through usurping authority. There is no church, but that of Jesus Christ of Latter-day Saints, that has the authority. He promised that all who would investigate Mormonism will receive a testimony that it is the Church of Jesus Christ.

Flossie Roberts then sang, "Unanswered yet."

Elder Haddock was the next speaker. Quoting Shakespeare he said, "Who steals my purse steals trash, t'is something, nothing, t'was mine, t'is his, and has been slave to thousands, but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed." If what Shakespeare said is true of an individual, what shall we say of the men and women who filch from an entire people their good name; who do not pause to investigate the real condition of the people. The Latter-day Saints are robbed of their good name by ignorant people, writing lurid stories or so-called romances. There is no religious people, who are so much misunderstood and so much misrepresented as is the Church of Jesus Christ of Latter-day Saints. Those who publish these monstrous lies are doing it with absolutely no excuse save their own disposition to make money. They know nothing whatever about the people they are misrepresenting. They cannot even say what the gospel of Jesus Christ is, and still they tear down the good name of those who make great sacrifices to come out and preach the gospel, the divinely appointed servants of God.

In conclusion, President Smith said that he could bear testimony to the words of Elder Haddock. He said, those who misrepresent us are in the Father's hands. This is our Father's work, and if we fail to do our part it will be given into other hands. He urged the saints to be faithful, to serve Him and keep His commandments, to go about doing good, ministering unto those who are in need of our assistance, so that when our work is completed we will find awaiting us on the other side a welcome home.

On Saturday a priesthood and lady missionary meeting was held, in which the conference was reported in a good condition. President Smith also addressed those present.

ETHEL BATKIN, Secretary, pro. tem.

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COURTESY is a powerful refiner. Treat even a base man with respect and he will make at least one desperate effort to be respectable.



## FROM THE MISSION FIELD.

**Concert.**—October 4th, 1919, the Burnley branch Relief Society held a tea-party and concert, to raise funds for the society. Saints and friends, to the number of eighty, sat down to the splendid tea that was provided. A sale of work was held, and a goodly sum of money was realized. All that were present expressed thanks to the sisters for the good time they enjoyed.

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**Reorganization.**—A meeting was held at Gainsborough, on Sunday, September 21st, 1919, and the branch reorganized with George H. Parker as president, and his son, George Edward, as deacon, to which office he was ordained. Elder Robert H. Summers, of Hull conference, and President J. R. Skipworth, of the Grimsby branch, attended, and gave important instructions. Sister Mary Northgrave also spoke, and President Parker expressed his pleasure at the reopening of the branch, and desire to promote its future success.

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**Branch Conference.**—October 5th, 1919, a branch conference was held at 3 Westlegate Street, Norwich. There were three sessions, each well attended, a number of investigators being present. There were in attendance President Frank Alexander and Elder Arthur R. T. Phillips, of the Norwich conference. The morning session: Members of the Sunday-school recited, and Brothers Alfred Burrell, Senr., and Arthur R. T. Phillips spoke. The afternoon session was given to bearing testimonies by all the members; the Holy Spirit was truly present. At the evening session the local authorities were sustained. Sister Rachel Carey gave a favorable report of the Sunday-school. Sister Florence Ashdown spoke upon the lady missionary work. Sister Burrell reported the Relief Society, and spoke of the good work it was doing. President George E. Southgate expressed his satisfaction with these organizations, and reported the wonderful progress of the genealogical section. Brother James Hook spoke briefly, and was followed by President Frank Alexander on authority of the Church of Christ.

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**Socials.**—Saturday, October 11th, 1919, a very successful social evening was arranged by the Mutual Improvement Association of the Hucknall branch of the Nottingham conference. The program consisted of songs, recitations, readings, games, etc. Refreshments were provided, and everybody spent a very enjoyable time.

A large and appreciative audience attended the social given by the North London Relief Society, at Deseret, Saturday evening, October 11th, 1919. Many of the out-of-town saints, who had come to London to attend conference, considered themselves fortunate

in having the opportunity of enjoying the social. The evening commenced with a program of recitations, instrumental and vocal solos. After which a short interval was had for refreshments and for greeting old and new friends, and the many strangers who attended. A splendid one-act comedy, managed by Sister McKay and given by seven of the Relief Society girls, concluded the evening's entertainment.

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### THE STARRY HEAVEN.

'Twas a star lit night and Cynthia fair  
 Over Mother Earth shed her golden hair,  
 And the steller legions sped away  
 On the fading track of the King of day.

And as I mused, I sought to trace  
 God's finger through the depth of space,  
 Where orbs celestial in grandeur roll  
 And our Father, God has control.

I stood and gazed with fond delight  
 On these shining gems in the brow of night,  
 And I thus exclaimed, O God to Thee,  
 May I with reverence bow the knee!

I thought of infinite worlds or spheres  
 Homes of the Gods of former years,  
 Where countless myriads congregate  
 And Eloheim presides in state.

Awed by the skill the heavens display  
 In the spacious Infinite far away,  
 I gazed entranced on those orbs above  
 Where reigns supreme the God of love.

As through infinitude I stood  
 Home of the Gods their bright abode,  
 I caught a glimpse with illumined eye  
 Of the throne of God, His throne on high.

ANDREW DALRYMPLE.

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